423 had rights.[1] Conversion has caused a redistribution of land rights,
311 with some people losing and others gaining land. Several men who
361 claimed they had less land after conversion than before said that
829 twenty acres was ample for their needs and that they were pleased to give up some land to help their co-villagers.

657 There are indications that conversion at Ombi-Tara has facili-
423 tated co-operation between villagers who are planting cash crops.
182 Previously any man who wished to plant cash crops had to work with
476 little assistance, often in a relatively inaccessible area. Since conversion has been introduced, the new road gives easy access to all blocks and people are more easily able to help one another.

361 Paradoxically, conversion to individual holding of land appears
491 to have strengthened intervillage, interclan and interpersonal co-operation and to have fostered a community spirit. Intervillage
657 co-operation is demonstrated by the establishment of a joint Ombi-
423 Tara bank account to purchase equipment for the bush rubber
621 processing unit, and by joint discussions on the nature of the
182 new tenure system. Interclan co-operation is seen in the leader of the Kuai clan granting permission for the allocation of a block on Kuai land to a man of Mumu clan. Interpersonal co-operation is illustrated by the apparent willingness of large landholders to give up all previously held land rights without receiving any compensation, in order to enable all to take part equally in the scheme.

657 The Ombi-Tara people are pleased and flattered that many people
423 visit and inspect the blocks. They heard that Ombi-Tara was men-
182 tioned on the radio and are happy that others ('people all over
186 Papua-New Guinea') should know of their experiment. When two Australian friends of mine paid a short visit to Ombi they were asked with expectant pride if they had heard of the Ombi-Tara scheme in Australia. The leader of the Mumu clan said, 'We want Ombi-Tara to have a big name like England, Japan, Hong Kong, Rabaul and Lae'.

Publicity and information

657 Most Ombi-Tara people (82 per cent) said that they first heard
423 of the possibility of converting land to holding under individual
177 title after the visit of the Agricultural Officer in late 1963. No one reported hearing first about conversion through Local Government Councils, from the Anglican Mission, on the radio or through

[1] The then District Agricultural Officer considered consolidation of fragmented holdings to be one of the main benefits that would emerge at Yega, the first tenure conversion scheme in the Northern District (Belfield 1962:1-2).